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ANSWERS
TO
SEVENTEEN OBJECTIONS

AGAINST

SPIRITUAL INTERCOURSE

AND

INQUIRIES RELATING TO THE MANIFESTATIONS OF THE
PRESENT TIME.

BY JOHN S. ADAMS.

"Behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—ISAIAH 29: 14.

"Beware, therefore, lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—ACTS 13: 40, 41.

NEW YORK:

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Entered according to Act of Congress, in the year 1853, by

JOHN S. ADAMS,

In the Clerk's Office of the District Court of the District of Massachusetts.

TO THE PUBLIC.

THIS volume is presented not as an account of manifestations, but as a consideration of the arguments urged against the truth of their spiritual origin. Nearly twenty of the principal, involving many minor objections, are reviewed. Much more might be said, but it is hoped enough is herein given to lead the reader to a fair examination, a just decision, and a full appreciation, of the subject.

J. S. A.

Chelsea, Mass.

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PREFATORY REMARKS

REASONS FOR CONSIDERING THE SUBJECT.

ALL subjects are worthy of our consideration, in order, that, if founded on truth, we may become acquainted with their principles, and have such a knowledge of them as will enable us to commend them to every man's conscience; or, on the other hand, if false, we may have a full understanding of them, so as to be fully prepared to oppose them, and save, not only ourselves, but our friends from the snares of their deception.

The subject we are about to consider, has, therefore, for one of these reasons, a claim upon our thoughtful attention, the responsibility of which we cannot evade.

To examine a subject justly, we must come to it with a calm, dispassionate mind : without prejudice inclining us for or against it. Without regard to the opinions of others, we must, from the evidence presented, form an opinion of our own. This evidence must not be what this

one says, or what that one thinks, but as authentic as personal observation can make it, when such observation can, as in the present case, be obtained.

That it is a truth of the utmost importance, and worthy of our earnest adoption and efforts in its dissemination ; or, an error of the most dangerous stamp, and deserving our active and vigilant exertions to effect its overthrow, and stay its further progress, is a motive of sufficient importance to induce every sincere inquirer after truth, every well-wisher to human kind, to give it a candid and impartial investigation.* True or false, it is a subject not to be trifled with. It is spreading from one extremity of our Union to the other. Respectable, intelligent, and deeply religious families have been forced by undeniable evidence to believe it a truth. It bears too much sound evidence to be at once condemned and thrown aside.

* Rev. Dr. Thomas M. Clark, one of the ablest clergymen of Hartford, Ct., concludes a letter as follows: "I am aware that to ascribe so much importance to such a subject as this, will lead those who know nothing about it to suspect the soundness of one's judgment, and it will be said that our wisest course is to 'let it alone; it is one of the humbugs of the day, and will soon die of itself.' It may be so, but the indications do not point that way at present. Men of the highest scientific reputation acknowledge themselves to be perplexed; judges of our highest courts and of the widest experience, are personally identified with these phenomena; clergymen are questioned by their parishoners; the most important principles of our religion are called in question. Meanwhile, is it right for the clergy, who profess to be the teachers of the people, to remain silent, when they believe that souls committed to their charge are being lured to destruction?"

With those, who, on the advent of any new thing, are disposed to join the vulgar cry of "humbug," and class as delusion what they cannot explain or comprehend, I have no sympathy. The early history of every new discovery, and of the bringing to light of truths enveloped in a shroud woven by the bigotry and superstition of the dark ages, should warn us of our fallibility, and guard us against rash conclusions and ill-timed judgment.

Calling anything a delusion does not make it such. In olden time the mass of mankind rebelled against newly discovered truth as they do now. Then, they went beyond the sneer and look of derision, yet the martyrdom of men of science did not set at naught their discoveries. A forced recantation of a belief of the earth's revolution did not alter the fact. And, though it was generally disbelieved, and those whose zeal ran mad for forms and creeds feared it might endanger the truth, yet the fact survived, and the truth survived, for they were one and inseparable.

Humanity is not much different to-day from what it was then. There are thousands, tens of thousands who have adopted certain standards, subscribed to certain creeds which they look upon as perfect charters of truth. All things must adapt themselves to these, or they are at once condemned as monsters of error and the works of the devil.

Such, are not willing to learn ; they are not willing to examine anything that clashes with their preconceived opinions. Why not ? Will a fair investigation injure the cause of truth ? Will it harm that which is as imperishable as the throne of God ? Certainly not. If the subject examined proves to be false, those who are convinced of its falsity, are but the more firmly established in their own views ; while, on the other hand, if it proves to be true, candor, reason, common sense would lead them to thank God for new light, and for the additional proof of his goodness in leading them in the way of knowledge, and directing their minds to the adoption of truth.

We often talk of freedom of thought, though a moment's consideration will convince us that it is led by some more ambitious mind than our own ; and too often we adopt views, not because we know them to be true from our own personal examination, but because some one else says they are so, and we unhesitatingly believe him.

If any new theory arises, any new views are promulgated, we are apt to decide at once for or against them, and this without giving them that examination which would render us capable of rightly judging. Thus man too often binds down his thoughts in the rusty chains of false views, riveted strongly with the iron of prejudice and the pride of opinion.

You will admit that this is a subject of deep interest to every living being. Why should we deny it a hearing? Bring forward any other with one-half the evidence of truth that clings to this, and all will believe it.

I think I have said enough to convince you that a consideration of it devolves upon us all. I do not propose to give you a collection of facts. The manifestations are continually transpiring around you, and to them all some objections are made.

These objections are of two classes :—

The *first*, comprises those made by individuals who have partially or fully examined the subject, and, though they are convinced of the reality of what they see and hear, are yet inclined to doubt the source from which they arise. In their minds, belief and unbelief in turn bear sway. At one moment, convinced, of the truth ; at the next, troubled with doubts and objections.

The *second*, is composed of those who have not yet examined and will not ; but, think themselves able to judge without knowing. They consider it beneath their dignity to converse upon a subject far *above* their comprehension. I have no sympathy with such natures ; and, if any pity, it is only by the exercise of that charity which “suffereth long and is kind, is not easily provoked, and thinketh no evil.”

To both of these classes I submit this volume ; to the first, that their objections may be done away with ; and to the second, that they may be induced to see the importance of a personal examination of the subject.

FIRST OBJECTION.

“THESE MANIFESTATIONS ARE PRODUCED BY MACHINERY, TRICKERY OR DECEPTION.”

This has long since been discarded. No one who has examined the manifestations, will, for a moment doubt that they are produced independent of all human agency. Those who have not examined, may bring up the objection, but will you take *their* opinion. You would not in the simplest matters. Will you in this? Are such capable of deciding? It cannot be for a moment supposed that so many thousands of our most intelligent, honest and respectable families, would engage in a deception which takes hold on this world and the next, and affects man's interests here and hereafter !

Thousands of mediums become such without any particular desire of their own. Can deception exist in such cases? The following, a fair specimen of the experiences of many persons, is taken from the “*Philadelphia Sun*,” of a recent date.

"Harassed with many and serious business and domestic cares, and with a mind preoccupied, I have, until the beginning of last month, cared as little, indulged as little, as any other in the country, in that enthusiasm which rushes in headlong haste around the Spiritual "rappings."

"And now, without any intention of my own, I am what folks call "a medium."

"Visiting at the house of a friend when a medium was present, I heard, for the second time, the "rappings;" but, such is the uncertainty in locating sound, and the many ways of producing it, that these were, to me, not convincing proofs of either spiritual or electrical agency. I was induced to form one of a circle; and the table we surrounded soon began to oscillate rapidly. My right arm was seized with a convulsive tremor, and though then in a "positive condition," it refused obedience to my will. I looked upon it with the same surprise that I would have regarded the arm of another, subject to the same wild and wondrous spell. A pencil and paper were lying on the table. *The pencil came into my hand*; my fingers were clenched on it! An unseen iron-grasp compressed the tendons of my arm—my hand was flung violently forward on the paper, and I wrote *meaning* sentences, without any intention, or knowing what they were to be. Such messages were thus addressed to me, and through others in the circle, so unexpected, and bearing strong interior evidence in structure of thought and language of having come from the loved and gone from whom they purported to come, that I yielded to the gush of bewildering emotion, as I would have done had I found myself suddenly in the society of all most dear to me. With bowed head, and my face covered with my left arm, I continued to write, swiftly, lengthy and intelligible replies to my questionings. Meanwhile, the medium passed into a mesmeric trance, and described those who were about me, and among the rest, my father—his dark complexion, very black beard and hair, and exact height—telling me all that I knew of him myself, though he had been born after his death, many

hundred miles away from his grave, and never could have had the means of learning anything about him. He said that my hand rested in a cloud, while my guardian-spirit—my father—dictated to me.

“Since then, whenever I am passive, day or night, my hand writes. The communications are always addressed to myself; and when advice has been given to regulate my arrangements and intercourse with others, it has been—like advice from other quarters—mostly unheeded. Once, however, being governed by this ærial interference, saved me from being in the rail-road cars at the time of a serious accident.

“It would be needless to add other facts. I know not whence the power comes, nor all that the mystery involves, but I *do* know that *some* “Spiritual Manifestations” are *not* the effects of jugglery. I know that they sometimes exhibit proofs of physical strength and more than mortal intelligence. But, seemingly “victimized” by impalpable friends, I continue strangely skeptical. Still, without mental volition, I write, and wonder at what is written.

“In the enjoyment of this “intercourse” I am tranquil, happy, and—try to be—philosophic. It interferes, in no wise, with my health, appetite, and ordinary habits; nor would I willingly have those around me—with the exception of earnest, thoughtful inquirers—guess in what weird fantasia my seclusion is passed.

“Is this insanity? If so, it is becoming genteel—it is epidemic craziness. There is some meager consolation for the man laboring under this “hallucination,” in knowing that he shares it with many who have long been esteemed among the right-minded and right-hearted of every community, and those, too, who would neither practice deception, nor connive at it in others.

Every attempt to support this objection by proof, has failed. I do not say that there is no deception. In this, as in all subjects, it exists.

In Religion, Love, and Morality ; in the noblest as well as the simplest affairs of life it is to be found. This subject is not infallable. Its most zealous advocates never claimed for it that prerogative of the Creator. There are some in every grade of life, who, either for pecuniary gain, or to gratify their own selfishness, practice deception. Would it not then, in view of this truth, be wonderful indeed, if, in a subject taking such deep hold of man's self-interests, and having such an influence over his actions as this, were there none among the tens of thousands upon whom the blessing of mediumship has been bestowed, who betrayed their trust? Remember eighteen hundred years ago, when, among twelve who professed attachment, and promised faithfulness to "God manifest in the flesh," *one* was found whose selfishness led him to deceive. And shall *we* expect better things?

Do you love your Creator any the less because men in distant lands hew out to themselves idols, call them gods, and worship them as sincerely, and it may be more devotedly, than you do the only living and true God?

Do you love true and undefiled religion any the less, because thousands deceive and tens of thousands are deceived by a false view of it? Certainly not. Then why, because in this mat-

ter we occasionally hear of a pretended or partial medium practising deception, should you deem the truth itself any the less worthy of support, at least, of a fair consideration? Yet, these instances are sent from paper to paper, blazoned forth with all the emphasis which all the art of italicising and pointing can give them, as proofs that the *whole* subject is a deception. As well might you gather all the idols of Burmah, all the Korans and vain traditions of men, and, with Juggernaut as the crowning point of all, tell me that there is no God, and the Bible is a fable!

There can be no counterfeit without a genuine. The very fact that there is an imitation, is proof that there is a real.

Our spiritual friends are aware of the existence of deception, and warn us against it. They tell us to try the spirits. They give us peculiar signals, so that we may be certain of their presence, and may not be deceived. The objection that they, the manifestations, are caused by deception, you will be candid enough to admit, has no foundation. I have mentioned it because it was the earliest made, and though now never brought forward by reasonable persons, is worthy of note, as foremost in the array of arguments against Spiritualism, which will pass away before the dawning light.

SECOND OBJECTION.

“THESE MANIFESTATIONS ARE CAUSED BY THE MIND OR WILL OF THE MEDIUM, OR BY THE MIND OF ONE, OR THE MINDS OF ALL, ACTING THROUGH THE MEDIUM.”

To show that this objection has no weight, is an easy task. If it was true we could receive them at any time, and they might be just what we willed them to be. But, contrary to this, sometimes the medium and all present are very anxious to receive something, and do not ; which, we subsequently are told by our spirit friends, is caused by there being not any or not sufficient harmony—a qualification of the first importance—or it may be, the spirit cannot attend. In this instance, there is a strong exercise of the will of all present. Were manifestations caused by this “will,” could we not have them at such a time ? At other times, when we least expect them, they appear. At the tea-table we have conversed upon the subject, when, unexpected to us, the raps came, as if to rise up in evidence of the truth. We have put questions, answers to which we all supposed would be in the affirmative. We rather wished them to be so than otherwise. Yet, though our wishes and opinions have looked for “Yes,” “No,” was given. We have asked if

they were not mistaken; if they did not mean "Yes," if, on second thought it was not "Yes." But they adhered to "No," and no effort of ours could alter their response. Here is proof that it is not the mind of any visible being present.

Sometimes, for some good reason of their own, they tell one to leave the circle; or tell us to omit sitting at the time, though we may all be anxious to have communications. Were this objection of any force, such incidents as I have mentioned would never occur.

A friend of mine attended a sitting for the purpose of testing this point. He asked for the spirit of a friend. It announced its presence. In his own mind he fixed the thought of his mother, and resolutely determined, if possible, to have her spirit and none other, respond. He asked the name. A rap came at the letter M. Now, thought he, I shall effect my end, for that commences the word mother. He continued calling, and a rap come at A. He now began to doubt the strength of his will in the case. However, he determined if possible to make the response, "Martha." The next letter given was R, and he again thought he should gain his point. He called the alphabet, and reaching T, he dwelt for a moment, but no rap came. He asked if T was the letter, when, more distinctly than ever, came the single

rap for "No." He continued calling till Y was spoken, when the response came and he was satisfied that his Will had no control over the answers. If you will make a similar experiment, I have no doubt it will be attended with a like result.

Numerous other facts could be mentioned proving that the mind of the medium or minds of those visibly present, have no connexion with the manifestations. No two spirits give the same toned rap or the same style of hand-writing. Each differs, and that so as to be easily distinguished one from the other. Did the medium control the manifestation, this difference would not exist, and the writings would always be in nearly the same style. Different spirits produce different sensations upon the medium; and the latter can at once know when a spirit who has never before communicated, begins to manifest itself. Each spirit has, also, some peculiar characteristic. One intersperses its communications with verses of poetry. Another's chief desire seems to be to convince of the truth of the subject. Another is known by its very affectionate and endearing allusions. With such facts before you I think you will admit that the objection under consideration, falls to the ground.

THIRD OBJECTION.

**"THESE MANIFESTATIONS ARE PRODUCED BY ELECTRICITY,
MAGNETISM, OR SOME SIMILAR POWER."**

WERE these manifestations merely the moving of tables, rapping, and the making of marks on paper, we might possibly admit that one of those agencies produced them; but as they are not these alone, but bear with them the evidence of an intelligence, it were folly indeed to ascribe to those powers the first cause of these demonstrations.

The attempt made by the holders of this objection, is somewhat characteristic of the age. Some men attempt to prove that all creation, even life itself, is caused by those natural agencies; and so it seems to me those who say these manifestations are produced by Electricity, Magnetism, and its kindred, would bring out their Materialism, and credit it, not only with mechanical power, but with an intelligence that can heal the sick—give names never heard of by any present—give dates forgotten by all, and only found correct by reference to written documents—tell of events past, present and to come, and to enact many other proofs of the labor of mind.

In attributing such results to Electricity, you

invest it with a genius and talent superior to that possessed by a vast majority of mankind. You say it will write poetry and prose which could not be produced by nine-tenths of the population of the globe, and admit its claims to a degree of christian character far exceeding that of most of mankind ; and furthermore in thus admitting Electricity to be the cause you allow it a full knowledge of the Bible and the power to explain the hidden meaning of many of its passages.

If Electricity is really the author of all these manifestations, why is it that men of science, professors, and those who have studied deep and know all its ways do not admit the fact ? Where is there one fully acquainted with the laws that govern that subtle agent ; one who, by long years of study and experiment is capable of judging, that is willing to risk his reputation as a scholar and a man of scientific attainments by coming out and publicly declaring that all of the manifestations said to be of spiritual origin are produced by Electricity or Magnetism, and prove the truth of his assertion ? You cannot find such a person. But you will find thousands, who, for want of any other objection say "it is all Electricity ; it is all Magnetism." And what, tell me, do they know about those subjects ? How is it that such a host of individuals have all at once become so acquaint-


ted with them, as to know for a certainty that they produce such wonderful results, when those who have made the sciences the study of a lifetime, are silent ! A gentleman of Boston, a manufacturer and dealer in scientific apparatus, who is well informed not only in the theoretical but in the practical part of Electricity, Magnetism, and their like, made an offer through the public prints, of one thousand dollars, to any one who would satisfactorily prove these manifestations to be produced by either or all of those powers, or from any other cause than a spiritual.

Where then, were all those who so zealously brought forward the objection we are considering ? Ah, they found it much easier to say, than to prove what they said ; and even a thousand dollars was not a magnet powerful enough to attract a particle of proof.

A work is now in course of publication, in the introduction of which the author says he shall prove that these manifestations are produced by a power similar to Electricity or Magnetism. Truth has come to its own defence, and, at the first onset of this weapon raised against it blunted its edge and prevented the havoc it might otherwise have caused, for in the very first number of the work, the author annihilates his own theory. On page 50, ¶ 83, he says :—

“For it is admitted that a spiritual agent is an intelligent agent. Its characteristics are those of intelligence, every one admits. Wherever, therefore, these characteristics are wanting in a class of phenomena, it is blindly absurd, greatly superstitious, even to draw the inference that they are spiritual phenomena.”

That is the true doctrine ; and it is on such a foundation, a faith in the spiritual theory is built. It is this very presence of an intelligence that leads us at first to attribute the manifestations to other than a natural cause ; and as we proceed to investigate, fixes our minds more firmly in the belief. Any one who has fairly examined, *cannot deny* that *this* phenomena possesses the very characteristic which the above writer says spiritual agencies should have, and which is a proof of their spiritual origin. In what way he can proceed in support of his views after such an admission, I cannot determine. His only way, as far as I can see, will be to prove that these phenomena do not exhibit any proof of intelligence, a hard task indeed. He mentions a few instances which have taken place in ages past, in which he judges there was not any intelligence. He may judge correctly, but I doubt it. Suppose, however, for a moment, that there was a want of that spiritual characteristic, was any



attempt made before the present time to elicit any? And may not all of those forcible manifestations have been made for the special purpose of attracting attention, and inducing man to investigate? Within a few years this has been done. The progress of mankind in knowledge and the recurrence of such facts, have forced men to examine, and, as this age is one of inquiry rather than neglect and unwarranted condemnation, it has led to a profitable result, and we find that there *is* intelligence to be received by these demonstrations.

If, in ages past, no intelligence was recognized, it was not because it did not exist, but because no effort was made to bring it to light. Years ago we would have pronounced the statement false that told us of the existence of millions of living insects invisible to the human eye, but, since by the aid of the microscope they are brought to view, no reasonable mind will doubt it.

Has Electricity a mind? Has it reasoning powers? Can it write a single word? Take an electrical machine and try its powers. Bid it answer your inquiries. But how useless it is for me to tell you to do this. You know it cannot. You know you might as well take a stick of wood and bid it write, as to ask Electricity or Magnetism to do any such thing.

Which view of this subject is it most difficult

to believe that the manifestations are caused by rational, intelligent, reasoning spirits, or by senseless, soulless Electricity or Magnetism?

I am told by some that they are caused by the Nervous Principle. Were nothing written by mediums except what they had some knowledge of, we might suppose that an undue excitement of the nervous system had awakened some slumbering thoughts and written them out. But, in nearly, if not quite every, instance, the writing relates to matters of which the medium is entirely ignorant, and in some cases, incidents are given that happened to individuals who left this world years before the medium was born!

If all that has transpired has been caused by Nervousness, then that "Nervousness" must be a thinking, acting principle, *independent* of the minds of the mediums, for the reason that what is written never existed in their minds; and furthermore, it must necessarily have a full knowledge of all the events of an individual's life, who, centuries ago left this state of existence.

To whatever cause you attribute these manifestations, the truth forces itself upon the mind, that, call it by whatever name you will, it is a spiritual intelligence. You allow that the spirit lives forever; that the quitting of its earthly tenement is not the annihilation of itself. Why

then, are you so anxious to deny the presence of a power which you freely acknowledge to exist? Why fancy to yourself some far-off Elysian of bliss, when the kingdom of heaven has come nigh unto you. Where is the spirit world? You have located it tens of millions of leagues beyond the farthest star. Can you prove that it is there? Can you prove that it is not all around you? Is it not as natural to suppose that it is, as to suppose it to be in that far-away region? Can you not believe with Milton, that

“ Myriads of spiritual creatures walk this earth
Unseen, both when we wake and when we sleep.”

Still bent upon objections, you say it is the medium's mind acting through Electricity. I have previously shown you that this cannot be, and that the results are independent of that mind. In saying this, you seem to admit that there is “Mind” connected with these manifestations. It is hard for you to believe that anything but mind can perform these wondrous things. Electricity may be employed as an agent to effect these things, the same as a table is sometimes employed on which to make the manifestations, but it is only as an agent used by an Intelligence; that “Intelligence” I have shown you is not the mind of any one visibly present, because facts are writ-

ten and communications given in a dozen different languages, of which the medium never had the least knowledge. Communications are also given without the presence of any one. Pen, paper and ink have been placed in a room, the door locked, and a watch placed over every possible way of entrance, and after a certain time that paper has been found written upon ! Such things are *facts* which can be as clearly proved as that the sun shines at noon-day. If, then, it is mind and not the mind of any one visibly present, it *must* be the mind of some one invisibly present, and that being must be a spirit, and that spirit must be the one it purports to be, for it answers questions which none but *it* can possibly know.

To suppose Electricity of itself to do all this ; to attribute to Magnetism, simply as Magnetism, those powers of thought, reason, and will which man glories in possessing ; to say that anything but a living, thinking, spirit has the power to perform such things as are daily and hourly occurring in our midst, would be considered if supposed of any other subject, the judgment of ignorance and the decision of weak minds.

FOURTH OBJECTION.

“THESE MANIFESTATIONS PRODUCE INSANITY.”

THIS calamity is not produced by these alone ; if it was, this objection might have some weight. It has been produced by a thousand other subjects presented to the human mind. It has been produced by excessive joy ; yet you do not condemn joy and say, “ Let us all be sad and sorrowful, for some have become insane through gladness.” There is a lady now at the Hospital on Blackwell’s Island, whose insanity was brought on by the arrival home of her father and brother, whom she had supposed were shipwrecked and lost. Her joy was so great that she became at once wildly insane. The father and brother visit and try to convince her of their identity. She does not recognize them ; but weeps and laughs by turns, calling most frantically for her dear father and her beloved brother.

The above is but one of many thousand cases of insanity produced by similar causes, yet you do not find the public, and its stentorian voice, the press, impelled by one instance or many instances of the kind, condemning joy as an evil, and pointing to those instances as reasons why we should discard and have nothing to do with it !

A writer in the Springfield Republican, from the Insane Retreat in New York, mentions the following :

“ There is a small pond in the garden. Just opposite the pond I saw a woman, humbly dressed, looking into the water. ‘That poor woman,’ said the doctor, ‘has been here for several years. She assists in the kitchen, and is perfectly harmless, although incurable. She is the wife of an industrious man living in an adjoining town. They had a family of three boys, two of them died suddenly of scarlet fever. Within a week of their burial, the mother proceeded to a pond near by for some water. As she was dipping her pail, she saw something just beneath the surface which attracted her attention, and taking a wooden rake, she pulled it to the bank ; it proved to be the body of her remaining child. A walnut-shell, with a piece of paper stuck in the centre, was floating upon the water, which no doubt, sailing from the reach of the child, caused him to stretch for it, lose his balance, and be drowned. Before sunset she was mad, raving mad, and was brought here.’

“ I have seen faces whose melancholy expression might chill the blood like the keenest wind, and the power of sympathizing with them be very limited. But, of all that I have seen, not any have approached the one I then looked upon, in utter absence of all life’s sunshine. Pale—ashy pale were her features ; her lips were hueless, and her eyes sunken ; her lower jaw dropped almost upon her breast, and she looked like grief personified. ‘Poor creature,’ exclaimed the doctor, what wretchedness of mind is there depicted !’

‘I never saw it equalled,’ said I.

‘No wonder,’ replied he, ‘for five years a smile has not played upon her features, and, in my opinion never will.’ ”

Can you produce any case resulting from spiritual manifestations which exceeds, if indeed, equals, the above in sadness? You would not, however, condemn the cause producing it, because of this one-of-a-thousand instances of derangement of mind on account of grief, at the loss of relatives or friends. You would not say it is our duty to live alone in the wilderness where friends may never meet us. You would not cast away the child you love, and turn from his embraces, because it is *possible* for *his* death to pierce your soul with sorrow and dethrone your reason! No. It is not right that you should, and you do not. Should you then condemn this subject, and say, because some who have communed with the spirits of the departed, have, through undue excitement, lost their proper mind, I will deny myself, and advise all others to put far from them, all intercourse with the loved and gone before, though they hover about us and long to convince us of their presence, and to hold sweet communion with our spirits?

True religion rightly understood and wisely engaged in, will not produce insanity; yet look over the past history of mankind, and count, if you can, those who have lost their reason by becoming engaged in it with a mis-understood view of its truths. Just so in this handmaid of

it, this part, this very soul of it as it were, if rightly understood and acted upon, it cannot produce evil results, though, misunderstood and foolishly engaged in, it may. Rightly understood and improved, it will calm the disturbed mind. It will banish doubts that hang like black and fearful clouds upon the sky of the future, and lead man to adopt the Bible as his rule of life, and to look forward to a joy set before him.

Examine the Reports and you will find insanity attributed to matters of common, every-day occurrence ; yet you do not bring instances before the public, and say, " You must not allow trade and commerce ; for anxious days and sleepless nights have led many noble minds astray. You must not love ; for the object of your affection may be taken from you and you become a madman. You must not hope ; for that hope may fail you, and you will, in an insane asylum, find a home in which to muse on your disappointment. You must not think ; for if you do, you may overtax your mind, and your reason will become dethroned."

Such an argument leads to the most absurd and irrational conclusions ; yet it is the argument of this objection. If carried out, it would make us senseless logs, inactive and useless members of society, and the result would be the very one

you so deeply mourn; for it would cause idleness to become the heritage of mind; and an idle mind would certainly be a madman's or an idiot's possession.

It is the mind, not the subject, we must regulate; the fountain, not the stream, we must sweeten. One mind might look on Sinai smoking with fire from heaven, and hear the trump of the last day, and not become injuriously affected; while another, might listen to the gentle rapping of a spirit-friend, as soft and harmless as an infant's whisper, telling him of future joy and eternal blessedness, and starting, tremble and become a stranger to reason.

This subject has the world to battle with; it has the Prince of Darkness to overcome; and wily and cunning are the weapons its opponents bring against it. They would not dream of urging the objection now under consideration, against any one of the subjects above alluded to, though it might be brought with as great, if not with greater force.

It is not strange that, as a result of the abuses this subject is constantly receiving, not only from its enemies but from its unenlightened friends, we occasionally hear of a case of insanity. These instances are often exaggerated as they pass from mouth to mouth, and from paper to paper, and

their disseminators boastingly exclaim :—" See the results of this spiritual movement !" Why do not these faithful guardians of the public mind bring forward instances of insanity as they are daily produced by other causes, and say :—" See the result of Joy, of Hope, of Trade, of Religion ?"

Ah, they will not. The wisdom of the world teaches them better. And the wisdom which is from above will soon teach them that insanity is not the natural result of Spiritual Intercourse ; that it is only produced by it on weak and untrained minds, and that *such* minds would be affected in the *same* way by any other subject, of equal interest, brought before them with equal vividness and evidence of truth.

FIFTH OBJECTION.

" MEDIUMSHIP INJURES HEALTH, THEREFORE GOOD SPIRITS
HAVE NOTHING TO DO WITH IT, FOR THEY
WOULD DO NO EVIL."

Innumerable instances may be named in which health has been restored, the blind made to see and the lame to walk, but *very few* are known in which injury has resulted from Spiritual Intercourse. These few are enough, perhaps you

think, to condemn it. Let us see. The injury alluded to, has been, in nearly if not every instance, a derangement of the mental organs, and this objection, therefore, is involved in that of insanity, previously considered. To this, as to that objection, the answer may be given, that where the caution and judgment usually exercised in the daily affairs of life are brought to bear, no such result as ill-health of body or mind will ensue.

It is not the subject, but the undue excitement into which a medium allows his or her mind to wander, unguarded by caution and unrestrained by reason, that has given the least foundation for this objection.

Heat is good. Air is good. Each in its proper place. And neither will injure our health if we use reason while being its recipient. But if, instead of holding our hand at a proper distance, we thrust it into the fire, whose fault is it if we suffer? We cannot live without air; but if, instead of having it circulate freely around us, we sit in a position to receive a strong current of it upon one portion of the body, it may produce ill-health. In this case whose fault is it? The fire is not at fault, neither is the air; nor are they any the less good and useful because we imprudently meet them.

It is about thus in every condition of life. We may make the circumstances of that condition productive of good, or we may make them productive of evil. We may make the bible our ruin by misinterpreting it; religion our bane, by wrong views and an erroneous practice of it; though the legitimate effects of these are the very opposite of such results.

Spiritual intercourse may possibly injure us if we engage in it without the exercise of that caution and judgment which God hath given us for our protection. Thus the blessing may be turned into a curse; and the light, instead of guiding, may blind us with its dazzling brilliance.

If mediums proceed rationally in the performance of their duties, no harm will follow. But if they indulge in levity, if they sit to gratify the sportive desires of the thoughtless, and continue their sittings at all hours, without regard to diet or repose, they will injure themselves, and the cause whose welfare they should endeavour to promote. And, even if their intentions are good, and serious thoughts control them, they should not engage in the subject with too great a zeal, but let moderation be in all their ways. Therefore be cautious, exercise a good judgment, and forsake not the paths of reason and prudence.

SIXTH OBJECTION.

“IF THESE MANIFESTATIONS AND COMMUNICATIONS ARE FROM SPIRITS, WHY DO WE RECEIVE ANY THAT ARE USELESS, INCONSISTENT, AND CONTRADICTORY ?”

I answer, because there are deceiving spirits out of the body as well as in the body. The bible frequently alludes to these, and gives us warning that we may not become their victims, by telling us to try the spirits whether they be of God.

The mediums are often imperfect ; in fact, there are not any *perfect*. It is difficult for them to lay aside their own mind ; to make their own will inactive ; yet these things are requisite, in order to have the communications at all times consistent and precisely what the spirit-communicator wishes them to be.

Questions are oftentimes misunderstood. The idea in our own mind is poorly defined. At one moment, a question is put admitting of an affirmative, and the next, one admitting of a negative response. Furthermore, half a dozen mental questions, admitting of various answers, are given by as many members of a circle, and what one questioner takes for the answer to his inquiry may be the reply to that of another.

But, after all, there is not much inconsistency or contradiction. You do not say that there is ; you only ask why there should be any. I think a moment's thought will satisfy you of the cause.

Spirits are not omniscient, neither are they omnipotent. We are apt to attribute to them every distinguishing feature of the Creator, and to suppose, because of their nature, they have a knowledge of all things, and can answer any and all questions we may conjure up.

This view of their ability is a wrong one, and conflicts with the truth in our investigations of this subject. We should commune with spirits somewhat as with friends in the body. From their position they know more than we do about some particular things ; while, about other matters, we know more than they do.

It would be idle for us to ask them to protect us from danger, if we rushed into it. They might so impress our minds as to lead us in another direction ; but they could not act against the direct law of nature, so as to prevent fire from burning, or water from drowning. And it must be exceedingly annoying to them for us to suppose any such thing possible.

Contradictions, therefore, may arise from such confused and unreasonable ideas. The limited knowledge we have of the laws of spiritual life may cause us to look upon some manifestations

as inconsistent, while the fact may be that it is our own inconsistency we are finding fault with. Caution should be our guide, and charity the governor of our judgment. Light might then break out from amid the darkness, and all mysteries become plain; all that we deem inconsistent appear reasonable.

If you go to a sitting for mere curiosity, — if you ask idle questions, — if your thoughts are always disputing, never admitting a palpable truth, you may be met with inconsistencies; but these have their birth with *you*. At such times, what you receive may be useless, but you do not desire the useful. If you go to seek for truth, earnest and devout in your investigations, — if you go with thoughts high and holy, — you will draw around you spirits of intelligence, even the angels of heaven.

This is a sure preventive against useless and inconsistent results. Go to a good, candid, passive medium, — one who, as far as possible, gives up to the influence of the spirit-world. Seek truth and knowledge, not signs and wonders, and, be assured, you will never have cause to present this objection, or make the inquiry which I have briefly answered.

SEVENTH OBJECTION.

“ IF TRUE, WHY DO NOT PUBLIC LECTURERS ON THE SUBJECT
EXHIBIT THE MANIFESTATIONS? WHY DO WE NOT
HAVE THEM AT ANY TIME? ”

This is not given to us for public show. Instead of coming to crowds of scoffers, who would only ridicule it and mock at the most startling proofs, it comes in its own quiet way to our firesides and our homes. How characteristic of the whole gospel dispensation is this! God comes not in the whirlwind, he visits us not in storms. He comes in a still, small voice, quiet as the falling of dew on Mount Hermon, to bless his people.

Think you the manifestation on the day of Pentecost would have occurred, if, instead of their being all of one accord, the confused multitude had met? Then, instead of harmony, there would have been discord. It is even so now. There *must* be harmony. This is not always obtained in small circles; how, then, can it be expected in large, promiscuous assemblies?

But the very objection involved in this inquiry is a proof of the truth of the subject. If it was deception, — if it was caused by the mind of the medium, by the will, wish, or desire, of the lecturer, — most certainly he would never fail at *such* a time to produce the manifestations.

I have just heard of an instance in which a medium was offered a thousand dollars if she would cause the table to move, but could not. And, singular enough, this was told me as proof that the subject is not true! What better proof than this very fact can you have of its genuineness? Here is a young girl, not wealthy (and, even if she were, a thousand dollars would not be likely to be passed by, if it were possible to secure it), offered this tempting prize if she would cause a table to move, as she had many times before. If she had previously done this by her own will, or by any contrivance whatsoever of her own, or over which she had control, would not *such* an offer have induced her to do so again at this time?

If these manifestations were to be seen at any time and place, — if public lecturers could exhibit them, — you would then say, “It is all a money-making business; it is nothing but a speculation.” But you cannot say so now. A few years ago this charge was brought up; but, as the gift of mediumship became the possession of thousands in every part of our country, and we received the manifestations without money and without price, that objection, which at first seemed so formidable, was thrown aside, and gave place to the one we are now examining. Thus, you see, the public seem determined to raise some objection. If an article is white, they object because it is not black;

and if it is black, they object because it is not white.

The very cause which gives rise to this objection is a proof of the genuineness of these manifestations; is a proof that they come from a higher source than any that earth can furnish; a source uninfluenced by sordid views; a source too pure and holy and intelligent to be made to contribute merely to the gratification of man's curiosity, without having any higher object, — without reaching the heart.

EIGHTH OBJECTION.

“ WHEN DEPARTED FRIENDS APPEAR, WHY DO THEY COME WITH
THE DEFORMITIES WHICH WERE THEIRS IN THIS LIFE? WHEN
THEY WRITE, WHY DO THEY DO SO IN THAT TREMBLING,
NERVOUS STYLE WHICH DISEASE AND AGE HAD
FORCED UPON THEM BEFORE THEY
LEFT THIS SPHERE?

These peculiarities are assumed for your own satisfaction. They might appear in that beautiful body with which they are clothed; but would you know them then? They might write in a fair and artistic style; but would you admit their identity then? No. They must appear as *you* know them, or you cannot recognize them. When you are so far from being convinced, now that you see them as you remember them, what hope would

they have of success in their efforts to win you to the truth, were they to appear as you had never seen them? And certainly it would be thus, if they came with all the freshness and beauty of an immortal existence. Instead of objecting and building up scepticism on this fact, we should be thankful that our departed friends are permitted to assume the unmistakable habits and appearances by which they can be recognized by us, and thus in our minds place a belief of their identity beyond the possibility of a doubt.

NINTH OBJECTION.

IF THESE ARE SPIRITS, THEY MUST BE EVIL SPIRITS.

Why are you led to this conclusion? If evil spirits are allowed to visit and torment us, are not good spirits permitted to draw near and comfort? What means the passage, "Are they not all ministering spirits?" Do you suppose these alluded to are evil ones? One writer on this subject, reported to be *Professor Pond*, of Bangor, says, "The devils are always at hand;" and then goes on "supposing" that these are of the same class. Very willing, he appears to be, to have demons about us, but thinks it *impossible* that angels should be our visitants.

To give the Evil One such power over the angelic host, which no man can number, places him on a throne on which, I supposed, a mightier than he held place.

"A house divided against itself cannot stand." The communications received are not characteristic of evil. They tell us to "read the Bible;" to "search its truths;" to "guard against sin;" to "do no evil;" to "love God." They point us to the Cross; they tell us of the Lamb whose blood was shed for the remission of our sins.

In the seventh and ninth of Mark, we are told of "evil spirits" and of "dumb spirits," implying that there were *other* spirits. Else why say "evil," and why "dumb"? Why not say "*a* spirit," if, indeed, *all* spirits were evil? Christ told his disciples "*this kind* cometh forth only by prayer and fasting," and, by the words "*this kind*," most plainly showing that there were *other kinds*, — we may reasonably believe good spirits, who would leave without the effort of prayer and fasting.

Yes, there were good spirits then, as now, that came to visit man. And then, as now, evil spirits came.

What is the sense of the apostolic injunction to "try the spirits," if they are all of one kind, — if they are all evil? Why try that of which we know already. If, as you say, these are all evil spirits, they are so, and all the trial we could pos-

sibly give them would not change them, or convince us that they were good.

I am informed that a recent commentator on the prophecies declares that the manifestations of the present time are foretold in Revelations 16th chapter, verses 13 and 14. Let us examine those passages and see.

13. "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. "For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

You will notice that there are but three of these, and that the origin of each is given. One comes out of the mouth of the Dragon, one out of the mouth of the Beast, and one out of the mouth of the False Prophet.

Who is the *Dragon*? See chapter 12, verse 9. "And the great dragon was cast out, that old serpent called the Devil and Satan." Read all of this twelfth chapter, and you will learn that the dragon was that mighty angel that fell from heaven and brought woe (verse 12) to the inhabitants of the earth. You will become convinced that the dragon is Satan.

Who is the *Beast*? See chapter 13, verses 2,

5, 6, 7. To the beast "the dragon gave his power and his seat and great authority. And there was given unto him a mouth, speaking great things, and blasphemies. And he opened his mouth against God, to blaspheme his name, and his tabernacle and them that dwell therein. And it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds and tongues and people." The general belief is that the beast here spoken of is "Anti-Christ." To it Satan has given great power. You will admit that there has been, for several centuries, an established form of religion in the world that has professed to work miracles; that has spoken great things; that has blasphemed and persecuted God's tabernacle (church) and those that dwell therein; that has had many a severe war with the saints, and has had great power over kindreds and tongues and people. This is Anti-Christ, and this is that which is called the Beast.

Who is the *False Prophet*? False Prophet in this, as in several other places, is a general name for erroneous doctrines. See 2d of Peter, 2d chapter, verses 1 and 2. "There were false prophets among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their per-

icious ways, by reason of which the way of truth shall be evil spoken of." In this passage you have a full definition of a "false prophet," which, you cannot doubt, means false doctrines.

Thus you see that, of these "three unclean spirits," these "spirits of devils, working miracles," one proceeds from Satan, the great dragon; one from Anti-Christ, the beast, and one from False Doctrines, the false prophet. By a spirit proceeding from each of these, we are to understand that power which they exercised, that life in the world which they put forth to enact their will. The three unclean spirits are, therefore, Sin, Anti-Christ, and False Doctrines. *They* are "the spirits of devils." No one will dispute that. *They* have gone "forth unto the kings of the earth and of the whole world." This all will admit. And they were to be in full power during the pouring forth of the vial of the sixth angel. See verse 12. They have had that power. The few centuries past have witnessed the mighty rule of Sin, of Anti-Christ, and of False Doctrines. Their spirits have gone forth to work miracles and to deceive. The time of the sixth angel is now about closing. Read the 17th verse. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

Can you not discern, in the signs of the times,

the presence of this seventh angel? See you not in these manifestations the pouring out of his vial in the air? The power that produces them is not visible; it is in, and, as it were, a part of, the air, for it has been poured "into the air." Can you not hear that voice, — a voice "out of the temple of heaven, from the throne"?

What will follow these manifestations is plainly told in the 18th chapter. "And after these things I saw another angel come down from heaven, having great power; and cried mightily with a strong voice, Babylon, the great, is fallen."

In the 19th chapter, verse 20, we are told what will become of the beast and the false prophet, — they will be cast into a burning lake; — but we are not told what will become of the dragon, Satan, till the 2d verse of the 20th chapter, where we are told he will be bound for a thousand years. Then, when Anti-Christ and False Doctrines are no more, and Sin is bound, will be the bright and glorious age of the millennium.

Do not these manifestations tend to such an end? Most assuredly they do. The three unclean spirits will be vanquished in *this* "great day of God Almighty."

The attempt of this "learned writer upon the prophecies" to prove that those passages foretell these spiritual manifestations is opposed by truth, and is in direct contrariety with the views of all

former writers. Why, the very fact that the spirits now holding intercourse with us are numbered by *millions*, is enough to convince any one that there are more than *three* ! Those "three spirits" have had their rule. Their reign is nearly over. To those who would wrest the meaning of the Scriptures, I would say, Be watchful, lest, ere they depart, they ensnare you in their meshes, and the spirit that came from the mouth of the "false prophet" claim a kindred sympathy with your own.

I am free and willing to admit that some of the manifestations now appearing proceed from spirits of evil; but that *all* do, I most emphatically deny. The minds of the sitters attract around them spirits of a similar turn of thought, and, even though the minds of the sitters are well-inclined, and their desires are for high and holy communications, the medium may be one who will attract mischievous and deceiving spirit-visitants. The medium may have had visitors who came for mere curiosity, and whose highest wishes were satisfied with the grotesque actions performed by their unseen attendants; thus there may have gathered around many low and disgraced spirits, and they may have partial, if not complete possession of the medium, at the time when other visitors for better purposes are in attendance.

The subject is one not to be trifled with. Take

the advice of good spirits, and the evil will be far from you. Says one :

“ Seek not to gratify curiosity, but rather search for wisdom which will profit. Sit with holy thoughts, and have trust and confidence in your Creator’s promises.”

Another spirit, in answer to an inquiry to ascertain how we can avoid intercourse with the evil, wrote as follows :

“ Strive by earnest and sincere prayer to keep all thoughts of them from your mind.”

All communications on this point inculcate strongly these injunctions:— “ Resist, and they will flee from you.” “ Turn from evil, and sin not.” “ Many deceivers have gone forth into the world ; therefore, try them and know for a certainty whether they be of God.”

Again I say, these are not *all* evil spirits, and we are no more led to conclude that they are, from manifestations received, than we are to conclude that *all* mankind are murderers, because some raise their hands to slay a brother. Some communications received may partake of error, and bear abundant evidence of an evil origin ; but *all* do not. Ninety-nine hundredths are good and holy ; urging to repentance, to wisdom’s ways, to paths of righteousness. You might as well condemn *all* religion as emanating from the Evil One, as to say these manifestations do ; for the same

reason can be applied. Some take the Bible as their corner-stone, and, to the ignorant and those who will not use common judgment as their guide, preach doctrines which, to the enlightened, appear as utterly false as some of these manifestations. But do they charge religion with folly? Do they say, "Religion is the work of the devil, its doctrines have all proceeded from him, and all the manifestations of scripture times were but the works of evil spirits"? No, they do not; and it would not be the course of prudence, reason, common sense, or in accordance with the dictates of conscience, to do so. Why, then, will you charge this subject with so base an origin? Do you do so on mere hearsay, without personal examination? Then you judge most unfairly. Has not enough transpired to induce you to test before deciding a question of such importance?

For a moment suppose, what I *know* to be true, namely, that good spirits are near, and holding intercourse with us. A father, perhaps, beloved and honored; a mother, whose memory is dearly cherished; a sister, a brother, a friend, are now hovering about you. They impress your mind so that you are led to a sitting with a good medium. There they manifest themselves. They inform you of events which none but they and yourself ever knew, to convince you of their actual presence. You wonder; you are *almost* persuaded to

believe. They place a pencil in the medium's hand, and write to you, entreating you, as they have myself, in sentences like the following :

“We are with you always; you are very dear to us, and we long to give you these beautiful truths.”

“Love the Bible; search its truths, and you will find much to convince you of our existence among you.”

“Doubt not. All things are mysterious. Our being, — who can tell its design? And shall feeble mortals attempt to speak our limits?”

“We have long wished to have you believe us hovering o'er you.”

In every possible, and what you have always thought impossible way, they strive to convince you of the truth of what you see and hear. Were anything else presented to you with such evidence, you would at once admit its truth. But now you doubt. Perhaps those holy and tried friends, thus hovering about you, hear you laugh at all their efforts, and resist all their persuasions. You have mourned their absence. You have often wished that you might speak to them, and that they might say one word to you. Now they come. Now your wish is granted. Now they tell you they are happy, and are “hovering o'er you.” And what is their greeting? Think, what is the welcome you give them? Though they give you every proof of their identity, you mistrust them. Though

they breathe in your ears the words of holy love, and the truth from God's revealed word, you turn away, refuse to listen, deny them a hearing, and call them *spirits of evil!*

But yet they are not disheartened. They know your heart, and trust to its good judgment for an acceptance. They are yet with you, and wish to have you examine their evidence, and with candor listen to their appeals. Call them not evil. I assure you that, as true as darkness and light are about you, good spirits and evil are at hand. Condemn not the good as evil, lest they forsake you, and you find, to your sorrow, that you have chosen darkness rather than light, and that you are finally left to your own choice.

We often hear of individuals who, at the hour of death, see spirits hovering about them. They beckon the departing from earth to mansions above. They smile upon them, and the reflection of angelic joy is seen in the brightening countenance, as nearer and nearer they approach the confines of the eternal world. Do you suppose those gathering companions for the soul on its journey upward are evil spirits? How repugnant to every rational, generous sentiment of the heart is such a supposition! Yet, if your objection be valid,—if none but evil spirits come to us, if none but such can commune with man,—then *they* are such.

TENTH OBJECTION.

“SUCH STRANGE, INCOMPREHENSIBLE DOCTRINES ARE GIVEN BY THESE MANIFESTATIONS, SO DIFFERENT FROM THOSE I HAVE COMMONLY BELIEVED, THAT I DENY THEIR HOLY ORIGIN.”

Here, again, comes with much force the command, “Try the spirits.” As I have before said, there are deceiving spirits, and they go about to deceive. You should therefore “watch and pray.” You must not take all for truth. Good and true spirits are cautious, and are generally reluctant about answering questions which are hid in the deep mysteries of God. On the other hand, evil spirits will answer anything. They profess to know all things, and to have no limit to their understanding. For my own part, all doctrines not coinciding with those of the Word of God I entirely disavow. When such are given, it is time for us to be cautious how we proceed, and to what extent we rely for truth on the communications. Good spirits invariably commend us to the Bible for our rule of faith and practice; though they may, from the fact of being able to see beyond the scope of our vision into futurity, give other interpretations of some portions of it than those we have believed in, yet *never* do they so alter the meaning

as to affect the standard truth of the doctrine involved.

Place not, then, your confidence on anything else than the divine revelation contained in "the Scriptures of the Old and New Testament." Try the spirits by the test of the Bible, and you will soon know whether they be of God.

The "*New York Observer*" has given to the wings of the press a statement, apparently greatly exaggerated, judging from the violent language used, in which this holy subject is called "a stupid imposture;" and then mentions an account of a sad affair said to have recently taken place by the "direction of the spirits." But what does this fact, backed up with any amount of abuse from its excited narrator, prove? Why, simply this: that the victims of the case did not obey the scriptural injunction, to try the spirits whether they were of God. They rushed headlong against truth and reason, — against every sense of justice, and, above all, against the Bible, that great safeguard of humanity, — and they suffered. Should the subject suffer through their indiscretion? Certainly not. But it does; and Christianity suffers through the wickedness of its professors; but neither one nor the other can be destroyed.

In this connection, I cannot do better than to adopt the language of an honest and intelligent writer upon the subject. "Proclaim nothing, en-

dorse nothing, accept nothing, as from the world of departed spirits, which, in the full exercise of enlightened reason, you cannot confidently defend as such. This is my ground. I advise you to make it yours. There is enough of glorious and blessed revealment in these manifestations to rejoice in, and be thankful for, without retaining anything that is spurious or equivocal. And the signs of the times are auspicious of a hastening future, when the present twilight dawnings of spiritual communication will sublime into the full effulgence of day. May the waiting and anxious expectants of that day do nothing to retard its advance, or to dim its morning sky with a single unpropitious cloud !”

ELEVENTH OBJECTION.

“ IF THESE ARE THE GOOD SPIRITS OF THE DEPARTED, WHY DO THEY COME IN THIS WAY, AND MANIFEST THEIR PRESENCE BY RAPPING, TIPPING, AND SUCH LIKE DEMONSTRATIONS ? ”

I do not know why it so ; it is enough for me to know that it is. There are myriads of facts I know to be true ; why they are so I do not know, neither can I know. These manifestations are not all of the kind to which you allude. The manner of communicating is rapidly advancing to a higher order. At first, it was by rapping ; then, by moving.

In the course of time we had written communications, and of late they have been received orally from spirit-friends. But, admitting, for the moment, what is not true, that rapping and tipping are the only indications of their presence, and that it is through these modes alone they communicate to us, what more gentle or less terrifying manner could they adopt? You say now that men become insane. What might be expected, if spirits rose up at every corner, and at times unexpected, to greet us? How would you have them come? and, besides, will you undertake to instruct God, and tell him how to carry on his dealings with us? If you believe not these manifestations of the spirit, I fear you would not believe even though one rose from the dead.

Take the truth as a fact, and question not its wisdom. Shall not the Judge of all the earth do right? It may be foolishness to men, yet "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his sight."

TWELFTH OBJECTION.

“ IF THESE ARE SPIRITS, WHY HAVE THEY NOT COME BEFORE ? ”

Can you prove that they have not? I know that I can prove they have, and I have in these answers frequently alluded to this point. But, even supposing they have not (which is rather an inconsistent supposition for one who believes the Bible to bring up), is that any reason why they should not appear now? The world was never so far advanced in knowledge as now. Mankind, generally, have never been so free to examine, so inclined to liberal and candid views, and they have not, consequently, been in a condition to receive these great truths. In centuries past, the world has known in part, and prophesied in part; but now that which is perfect is come, and that which is in part shall be done away.

In the history of mankind you will find frequent allusions to visions of spirits, and intercourse with them. In every nation and tribe, Christian or heathen, the fact stands out in bold relief, — there is a spirit-world, and we are closely allied to it even in this. Think over your own experience, and you will bring to mind some incident you have seen or read of inclining to a spiritual origin. Every neighborhood has its tradition of some

spiritual manifestation. The sublimest strains of all poetry embrace the idea. The Bible is full, Nature is replete, with the truth. It cannot be that this universal belief—this sameness of thought, pervading every nation peopling the globe—is founded upon nothing! Look below us. Every grade of existence has some connection with that above. The lower races of animals see and have a means of intercourse with the higher; and shall man, who is but a little lower than the angels, find a barrier to his aspirations, as his mind strives to ascend and commune with an intelligence higher than himself? Never! The early history of mankind, before the dark ages, answers, *Never!* Angels, a mighty cloud of witnesses about us, would sound in our ears their united response of “Never,” if man would not stop his ears, close his eyes, and roll himself up in the garments of superstition, bigotry, and unbelief.

These manifestations are partly new. They are new in directness of appeal; new in being of a more personal nature. Yet this “newness” is not caused by any increase of power in the world of spirits, but an increase of light and knowledge among mankind on the earth.

The error and superstition which have shrouded our world in worse than Egyptian darkness have served as a barrier between us and the spirit-host, and millions upon millions of our fellow-men have

labored on, encompassed about with a great cloud of witnesses; yet some looked down to earth and grovelled among its cares, and others threw a veil over their faces; others were blinded through unbelief; and so the blessing hovering above them was not seen, save by a few, and those few were looked upon as visionary enthusiasts.

But a better day has dawned; the clouds of the long, long night are dispersing, and light is breaking amid the darkness. Ask not why you do not receive a blazing sun, instead of a glimmering star. Be thankful, and rejoice that that star has risen. It is the precursor of a noonday light.

THIRTEENTH OBJECTION.

“WHAT GOOD RESULT WILL THESE MANIFESTATIONS PRODUCE?”

The mass of evidence in proof of the good produced by these manifestations is so great, that I am at no loss what to present that will, in the brief limits of these “Answers,” meet this objection.

The most important of these results is that men have been led to a fixed belief in their own immortality. It will not do for us to say that, without these manifestations, they had sufficient proof on this point; for we *do* know that, with *all* the proof which overwhelmed us with evidence of

an immortal existence, they, and many others, doubted its truth.

If, then, by these manifestations, *one* mind has been led to adopt as its belief this great and cheering truth, is not the rescuing of that one mind from the darkness into which it had fallen a fact of sufficient importance to urge us to say, "God speed them on their glorious mission"?

Of the many instances of conversion from infidelity, and reformation of character, which have taken place, I have room for but a few.

Under date of "*Pittsfield, N. H., Sept., 1852,*" a correspondent writes as follows:

"For the last six and a half years I have followed the occupation of pedler, in this state. I have sold without any regard to truth; and, during that time, I learned to play cards for money, and lost in money six thousand dollars, and in time four thousand dollars (if time can be reduced to dollars and cents), and became in my belief nothing but a professed Atheist,—doubted the existence of a God, and, consequently, did not believe in any revealed religion. I had, in my travels, seen a number of spiritual mediums, and believed it all to be a humbug, and had once gone so far as to deceive professed believers, making them believe I was a writing medium, although I could not produce the rap, but I supposed it was done by electricity."

In September, 1852, the writer of the above was

visited by spirits, between one and two o'clock in the morning. Of that visit he writes thus :

“ I cannot give any description of my feelings ; but it seemed as if I was in a new world ; and the first thing that came into my mind was, 'There is a God ; and the next, 'There is a spiritual world, and we must exist hereafter. Then all was calm, and I was happy, though I had been miserable before. They then told me, in a *loud whisper*, what to do. First, to quit playing cards ; next, to stop peddling, and go to school.”

They next directed him to certain persons who would assist him in disposing of his stock, and obtaining an education. He closes as follows :

“ I firmly believe it was the spirits of departed friends that produced this great change ; for I have turned a complete somerset, and am now a new man. I will go to school till I spend what little money I have, which is about five hundred dollars.”

Another writes from *Butler, Pa.*, as follows :

“ I was raised a rigid sectarian, but, having a peculiar organization, I claimed the right, long before arriving at my majority, to do my own thinking, on religious matters particularly.”

He read in the Bible that, in olden times, God manifested himself by his spirit, and many wondrous things were done in his name among men ; that angels walked and conversed with them. But, as none of these things were acknowledged

to have taken place since that time, he discarded the Bible, and with it, his belief in the existence of a God.

“For,” says he, “I reasoned thus:—If there is a God, he is wise and just, and knows that his creatures are wandering in error. If he does not manifest himself to *me*, I cannot believe, and he knows it; if he wishes that I, and such as I am, should believe, he will manifest himself again, if he ever did before; for infinite wisdom changes not, and he is said to have communed willingly with creatures heretofore; he has the same will now, if he exist at all.

“Not seeing any manifestations in the time, as I thought, of man’s greatest need, I concluded there was no God,—that man was mortal, and died to live no more. The belief was gloomy, to be sure; but I loved truth, and thought this must be true. I have not witnessed these manifestations personally, but the thousands who have seen, and do believe, have raised a hope that God exists, and that man is immortal; I feel anxious about this matter,—and why should I not? I, who, by the light of Revelation, could see nothing beyond this short, unhappy life, but thick darkness and eternal oblivion.

“May I not hope that mediums, who are well developed, will travel and enlighten the dark places?”

From *Parish, Oswego Co., N. Y.*, a correspondent of the “Spiritual Telegraph” writes as follows:

"I have been a Materialist. I believed, when my material organization ceased to act, that my mind would sleep that sleep that knows no waking; but still my motto has always been to

‘Seize on truth, wherever found,
On Christian or on heathen ground;’

and so, I have been reading everything I could get on these new phenomena. I own it has caused my Material castle, which, I supposed, was built upon the God of Nature’s own adamantine rock, to tremble to its base, while undergoing analyzation in this invisible crucible.”

Another, writing from *Crawfordsville, Ind.*, says :

"I have been an infidel fourteen years. I am now a *firm believer* in the immortality of the soul. I am worth but little of this world’s goods; but, if you could place the wealth of your State at my disposal, on condition that I would give up what knowledge I have, and relapse into the state I was a few years ago, it would be no temptation to me.”

At a sitting of several clergymen for the purpose of investigating this subject, the following communication was received :

"Brethren, have you not seen the need of a tangible manifestation to convince the sceptical man of his immortality? How many have refused to enter the portals of a church, who would not refuse (prompted by curiosity) to investigate these rappings! Then rejoice that God, in his great mercy and loving-kindness, has permitted

ministering angels to knock at the door of the sceptic's heart, to awaken him to sensibility."

Do you now ask what good will this subject produce? We have, in ages past, separated the spirit from the word. We have sent out the revelation of God without accompanying it with the spirit which knoweth all things, maketh all things plain, and instructeth the ignorant and those that are out of the way. We have closed our ears, and would not hear the voice that speaketh from heaven. And, though reading in the Bible that communings with the angels were vouchsafed to us, and were enjoyed in those holy days which ushered in the advent of Christ, and Christ himself told us to expect such things,* yet we have groped on, choosing paths of our own, by interpreting a passage in one way, while others gave it a different meaning: refusing the light that shone from heaven, until now, so confused, various and contradictory, are the views and opinions of the religious world, that that world has become a Babel, which, by the incoming of these manifestations, or rather by the awakening of the human mind and the opening of the understanding, seems about to be destroyed. Soon will the prophecy be fulfilled, "Babylon the great is fallen, is fallen."

Then shall the inhabitants rejoice, and from the rivers to the ends of the earth shall be written,

* Mark 16: 17.

“holiness to the Lord;” and there shall be one Faith, one Hope, one Baptism.

FOURTEENTH OBJECTION.

“WHY ARE SOME PERSONS MEDIUMS, AND NOT OTHERS? WHY NOT ALL?”

I doubt very much whether there are any persons who are not mediums, in a greater or less degree. If there are any, it is because their minds are so formed as to preclude the possibility of being sufficiently influenced by that unseen power which is requisite for their development.

Many are strongly prejudiced against the subject. They would suffer through fear, were any approach made towards the point of their becoming mediums. Spirits, in most cases, act through or upon the mind of the medium. It will be seen, therefore, that, in order for them to develop a person as a medium, the mind must be passive, and willing to surrender its strongest powers to spiritual influence. There must also be harmony of thought, peace, quietness, and an entire absence of perplexing cares.

This state is not, however, in all cases, absolutely necessary. It is not important when the power which the spirit brings to bear upon the individual mind is sufficient to overcome the will

and inclinations of that mind. This is shown in the numerous instances which exist in which a person becomes a medium, without any special desire of his own.

The very fact that we cannot become mediums at our pleasure, — that some are mediums who have had no particular wish to become such, while others who have ardently desired, and earnestly used every endeavor to obtain the gift, do not receive it, — is an evidence of the truth of mediumship, and proof-positive against the objection, that the Will produces the manifestations. Could any one become a medium by merely wishing to be, you would then bring the objection in another shape, and that previously urged, of the reaction of the human mind, might possess some plausibility.

When the cloud that now overshadows the public mind in regard to this truth shall have passed away, and the veil that is before the face of the people is removed, — when prejudice surrenders its rule, and pride of opinion descends to humility of thought, — then mediumship shall be as free as the air we breathe, and each will become a partaker of the blessing.

In the mean time, let those who have share with those who have not. Let no complaining mind ask, "Why am I denied the gift?" or say there is *no* wealth in the world because he is poor and in want. Hope, trust, and wait!

FIFTEENTH OBJECTION.

“THIS SUBJECT LEADS TO SCEPTICISM, AND A NEGLECT OF THE BIBLE.”

Here is an objection of a very serious nature. If true, it would at once condemn the subject beyond the least hope of redemption. But, fortunately for the truth, and quite the reverse for its opponents, it has not a shadow of support, and it can only be made through gross ignorance. Read the answer to the thirteenth objection, and look for a moment, at the great inconsistency of this charge. Here are men holding intercourse with the spirits of the departed; they have received abundant evidence, and they as much believe that the spirits of their friends are around them as they do that they themselves exist. Now, can you believe such men will doubt the soul's immortality? In a full belief of spiritual intercourse, does not their faith in the Bible become stronger? Here I cannot employ more suitable language than that of a writer before quoted, Rev. Adin Ballou, whose “Exposition” of this subject is full, plain and explicit, and to which I would refer you for facts and authentic incidents connected with spiritual manifestations.

“Is it likely that one who has seen doors open and shut, heavy substances moved about, and a

human body upborne, without mortal contrivance or effort, will believe less that Christ walked on the water ; that an angel rolled away a great stone from the sepulchre ; or that Peter was released from prison by a spirit ? Because one has seen lights and appearances of flame, caused, as he verily believes, by spirits, will he have less faith that the angel of God manifested himself to Moses in a burning bush, or that tongues of fire sat on the apostles at the great spiritual manifestation of Pentecost ? Shall one hear all manner of sounds, caused by spiritual agency, even to a thundering roar, which shakes the whole house, and therefore grow more sceptical about the thunders of Sinai, or the ' great noise, as of a mighty rushing wind,' and shaking of the house where the apostles prayed ? Shall one be convinced that spirits can actually write on paper, wood and stone, with pencil, pen, &c., and therefore have less faith that a mighty angelic spirit inscribed the decalogue on tables of stone, and reached them forth, out of a thick cloud, to Moses ? Will men, who are sure they have conversed with the spirits of departed friends for hours, therefore doubt whether Moses and Elias conversed with Jesus on the Mount ? Anti-Bible scepticism does not thrive on such nourishment. Neither does irreligion and immorality gain strength by the almost uniform religious, moral, and reformatory communications made in connection with these manifestations."

Some who make this objection will say that none of the communications received are above the capacity of the human mind, and employ this, which they deem a fact, as a proof that they do

not come from a higher state of existence than our own. We have the Bible,—is not that sufficient? Supposing we did receive something far beyond what the human mind can produce, might there not then be some reason to fear an invasion of the right of the Scriptures? But no; nothing will ever be received that will displace or supersede that great revelation from God to man. We may not receive any startling disclosures. No secrets will be revealed that are not laid open in the Bible. We shall probably receive much light on that book, but nothing will be added. Passages of scripture, that have appeared dark and incomprehensible, will be made luminous, and their meaning made plain to every mind.

The spirits invariably tell us to “search the Bible,” to “study its truths,” to “love it, and take it as our guide.” There can be no neglect of the Bible by those who examine this subject *sincerely*. It will lead them directly to that fountain of truth. They will become deeply interested in those higher revelations, the truth of which is substantiated by those they are daily receiving. And how comforting and cheering is the thought that their friends are hovering about them, and making light, with the brightness of their presence, those paths that lead beyond the tomb!

A recent number of the “*Puritan Recorder*,” a Boston paper, gave as an objection to spiritual

manifestations, that they come, in many instances, to infidels. Thus, you see, objections come in every form, and from every direction. One fearing that Christians will be made infidels, and another fearing, it would seem, that infidels will be made Christians.

They object now, because these demonstrations of a spiritual existence come to infidels! To whom should they come, if not to them? They come to convince of truth; they come to open the eyes of the blind, — to open the prison doors, within which error has held its victims, — to unloose the chains which unbelief hath made fast. Hundreds, doubtless thousands, of our fellow-men, who once disbelieved in the immortality of the soul, are now, through this instrumentality, rejoicing in the truth. God calls sinners, not the righteous, to repentance; and if this mighty demonstration of his goodness, — this overwhelming flood of light, mercy, blessing and immortality, comes to destroy the barriers of error, and to dissipate the shades of unbelief, shall we use the fact as an argument against its truth? Shall we not rather rejoice, and give thanks that these manifestations are drawing the attention of thousands to Bible truths, and to a sense of their position as regards the things of time and of eternity, — that they are awaking slumbering thoughts, and enlivening all the highest and noblest emotions of the soul?

SIXTEENTH OBJECTION.

“THE DOCTRINE OF SPIRITUAL INTERCOURSE IS CONTRARY TO THE BIBLE. NOTHING OF THE KIND IS THEREIN RELATED, NOTHING PROMISED.”

Have you examined the Bible with a willingness to learn on this point? If you have, you cannot have failed to notice that the entire revelation of God rests on this very truth, — the truth of spiritual intercourse. God sent his holy angels to speak to man through the prophets. Was not that spiritual intercourse? Jacob beheld angels ascending and descending; and the Saviour said, “Hereafter ye shall see heaven open, and the angels of God ascend and descend.” Do not these passages prove that man’s vision may sometimes include spiritual beings? Moses and Elias appeared; and so cognizant was Peter of the fact, that he said, “Let us make here three tabernacles.” Are you not convinced, by these and similar words, that the spirits of the departed have the power to be visibly present with man on earth? Let me remind you, also, of the angels seen at the sepulchre, who appeared like men, and conversed with the women. St. Paul knew a man who was caught up into the heavens, and saw things impossible for man to utter. Mark his words. It was not an “apostle,” it was not a “prophet,”

but it was a *man*, — one like unto us. All these things were possible *then*, — they are possible *now*. Tell me, if you can, when God commanded them to cease. He never has. He never created a law of our being, and afterwards destroyed it. It has only been because ignorance has prevailed, that these things have not been. If suspended at all, it has been because man would not willingly and gladly receive the blessing. The world has not been sufficiently enlightened. The shadow of the dark ages even yet lingers upon the earth, but the sun of righteousness is rising, and those shades are becoming dissipated by its light.

Read the account of that mighty spiritual manifestation at the day of Pentecost, when the apostles and others were all, with one accord, in one place. Just as these meetings are now conducted, with one accord; with harmony, which is the element in which this intercourse can alone be carried on. “There appeared unto them cloven tongues, like as of fire.” Similar appearances have been seen during these manifestations. The sign of “tongues” seemed to indicate what was to follow. “They spake with other tongues, as the spirit gave them utterance.” They spake the language of every nation. Such manifestations have now appeared. Individuals entirely ignorant of every language but the English have spoken and written in French, Spanish, Latin, Hebrew, Greek, and

various others. As it was then, so it is now. 'Some were amazed, and said, What meaneth this?' "Others mocked, and said, These men are full of new wine," insane or foolish. As Paul said then, so we say now: "These men are not drunken (foolish or crazy), as ye suppose; but this is that which was spoken by the prophet Joel: I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Do you say this reply of the apostle had reference only to that time, people and place? Read the 39th verse. "For the promise is unto you and to your children, and to *all that are afar off.*"

That day, there were added to the church three thousand souls; the evidence of the truth of the apostle's words and mission was so plainly visible, that none could dispute it, and they admitted what they could not deny. It is so now. Men who have doubted the statements of the Bible now believe them. Wherever these manifestations go, infidelity departs.

Those who say the Bible is against the doctrine of spiritual intercourse are sadly at a loss for passages in proof of their assertion. There is one, and only one, on which they rely; and that is a part of a law, long since annulled by the coming in of the new dispensation. They rest their

assertion on Deuteronomy 18: 11, in which the children of Israel are told there shall not be found among them one who consulteth familiar spirits. If this passage proves anything, it proves that there were spirits who could be consulted. If you say the command to abstain from such intercourse is now in force, I can also say that the other commands contained in that code of laws and ordinances are also in force, and equally binding. Here are a few :

“If thy son be a stubborn, or a glutton, or a drunkard, thou shalt stone him to death.” Deut. 21st ch., 20th and 21st vs.

“Thou shalt not wear a garment of divers sorts, as of woollen and linen together.” Deut. 22d ch., 11th vs.

“Ye shall not eat of anything that dieth of itself, but ye shall give it to a stranger.” Deut. 14th ch., 21st vs.

Read all the laws and ordinances in the book of Deuteronomy, and know that, if the passage against spiritual intercourse is in force, *all* those commands and rules of action are to govern you to-day. But neither are now in force. It was not because such intercourse was bad that it was forbidden; but the idolatrous nations had perverted the blessing, changed it into a curse, and their perversion of it had made it an abomination in the sight of the Lord. For the same reason were many other of those laws given. For instance,

the command not to "wear garments of divers sorts." The mere wearing of the garment was not objectionable, but the nations from whom they were to come out and be forever separate made such garments signs or symbols of their idolatrous worship.

After a certain period, those laws and commands were to pass away with the time and circumstances for which they were adapted. Men might wear what they deemed best, without regard to that injunction; and mankind were subsequently taught that they were but a little lower than the angels, and might commune with them. All along, from Deuteronomy to Revelations, we have accounts of consultations with spirits; of angels appearing and holding intercourse with men; and we are commanded to desire such things, and diligently to engage in them.

They are not only promised, but we are commanded to seek them. And the command is as binding as that which tells you to "love the Lord with all your heart," to "obey your parents," or to "abstain from all manner of sin." If you annul one, you destroy all. If you remove *one* stone from the sure foundation which prophets and apostles and the good of all ages have built upon, you weaken the whole structure, and threaten destruction to our noble faith. But, weak, puny man, you cannot do this. So long as God's

throne endures, even so long will his truth continue.

St. Paul tells us (1st Corinthians 12th chapter) to desire spiritual gifts, and that these manifestations are given to *every man* to profit. That these "gifts" are various, but the same God worketh all. Some receive "the gift of healing;" some of "prophecy;" some "the gift of discerning spirits." What does this mean, if not seeing spirits? That must be a strange gift of "discernment" which cannot see. To some, divers kinds of tongues. Read the 28th verse, and you will find the inspired apostle saying that God hath set some of the recipients of these gifts in the church. Do you ask, Why not all? Just because there are evil spirits as well as good, and they who are controlled by them cannot be within the church. God hath set them there. Do you believe the Bible? This is a Bible truth. Believe all it says. Believe this. Who hath driven them out? Who hath made the temple of God a place of merchandise? Who, throwing aside the apostolic command, say, "You shall *not* desire spiritual gifts; these manifestations are ruining you; they do not profit; they are the work of the Evil One"? O man, whosoever thou art, the Bible says, "*Desire* spiritual gifts." The Bible says, "The manifestation of the spirit is given to every man to *profit* withal." The Bible says, "There

are diversities of operations, but it is the *same God* which worketh all in all." Be careful how you judge. Watch, lest ye condemn a holy thing; lest ye charge God with folly.

Paul tells you to "covet earnestly the best gifts." What gifts? Why, these spiritual gifts, such as he previously mentions. He tells you they *are spiritual*; he particularizes them; and yet *you* will not believe, — the church will not believe. Some begin to believe the word of God, and to have a living faith in its promises; and what do *you* do? You call them "deceivers." You say they are led by the devil. You say they incline to infidelity! Who are infidel, but they who do not believe? The devils believe, and tremble at the power of the Almighty, whilst you disbelieve and are firm.

In the 2nd verse of the 13th chapter, St. Paul says, "Though I have the gift of prophecy, and understand all mysteries;" implying that that gift enables its possessor to understand all "mysteries," that is, all that appears mysterious to those who are not spiritually discerned, in regard to the future state. In the 1st verse of the 14th chapter, he says, "Desire spiritual gifts, but rather that ye may prophesy." Showing that of all the spiritual gifts which it is God's pleasure to grant unto us, this *one gift* of prophecy, which he interprets as meaning the understanding of all mysteries, we

should first seek after. In the 3d verse he says that those who have this gift speak to men unto edification. That gift is abroad in the world now. If you will heed it and listen, you may be edified. Why call these manifestations anti-scriptural, when every page of the holy Book is illumined with the glorious light they have shed? The Bible is a history of the manifestations of the olden time, interspersed with high and lofty communications; and, though never again anything so holy and sacred may be vouchsafed, yet enough will come to comfort and bless us, and establish our belief and confirm our faith in that divine book of revelation.

In the same epistle, the apostle says, "As in Adam all die, even so in Christ shall all be made alive." You believe that; then why not believe *all* that the apostle says. Do you reply, "I do believe all"? Then read the entire sixteen chapters of the 1st of Corinthians carefully, considerately, and tell me, when you have risen from such a perusal, with God's word as your guide, whether spiritual intercourse is condemned. Is it not rather commended and commanded?

In conclusion, I would ask a moment's consideration of three verses, to be found in the 16th chapter of Mark, which read as follows:— "He that believeth and is baptized shall be saved. * * And these things shall follow them that believe.

In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

You claim a fulfilment of the promise, if you believe; but, if I tell you you must believe that such signs as are promised must *follow* as a proof of your belief, you turn aside and your faith staggers, and the belief you founded the hope of your salvation upon grows weak, and you say, "It is impossible. Such things cannot be!" But let me tell you these signs are as certainly promised, *if* you believe, as your *salvation* is.

Look not to your creeds, but rather look in your own heart. Con over *its* secrets. Count up *its* jewels, and see if, among them all, you find this glorious behest, — this last promise of an ascended Redeemer.

O ye of little faith! Ye have good things promised you. You are permitted to look into the world of spirits; to gaze on brighter scenes than earth can ever afford; but you let superstition blind you, prejudice shackle you, and the littleness and vanities of earth obstruct your view of the greatness and glories of heaven. The fact that you doubt this parting promise of the Saviour is caused only by your want of faith, and your rising unbelief. Mark this: "He that *believeth*

shall be saved." Believeth what? Why, believeth the words of Him who came to save us. Not partly, but *wholly*. Not only believeth that he shall be *saved*, but believeth that *these signs shall follow if he does believe*. And what are these signs? They are just what are now taking place in our midst; and lo, Bigotry raises its hand, and hurls its rusty weapons against them; and Superstition crawls back in its dark corners, and will have nothing to do with them; and Public Opinion, that great bugbear of the human mind, looks with mingled scorn and derision on those who love the truth, and will walk in light. These three leaders marshal a mighty host. Come ye out from among them, and be ye separate!

SEVENTEENTH OBJECTION.

"WE HAVE NO NEED OF ANY FURTHER REVELATIONS IN REGARD TO THE SPIRIT WORLD. THE BIBLE CONTAINS ALL THAT GOD HAS INTENDED WE SHOULD KNOW; AND THIS SPIRITUAL INTERCOURSE IS AN UNLAWFUL PRYING INTO THINGS WITH WHICH WE HAVE NO CONCERN."

After the answers already given to other objections, but little need be said in reply to this; for it is met in those. I have shown you that good spirits may reasonably be expected to engage in

this intercourse, and that we have abundant reason to suppose that they do. I have also shown that the manifestations are productive of good; that they lead to religious conviction, and a consequent attention to Bible truths. And lastly, but greatest of all, and a single truth that should silence *all* objections, I have shown that, in every portion of the Bible, the subject is commended to our attention, and we are told to desire such things, and to seek wisdom from on high. Every page you turn sets you an example of spiritual intercourse, and every chapter you read directly or indirectly leads you to expect such things, and diligently to labor for them. And, as we take the Bible for our guide, it is our duty to follow as it leads, and to do those things which it commands.

The Bible tells us of man as first of God's created works on earth. It says he is fearfully and wonderfully made, and next to the angels of heaven. This is about all it tells us of man as an inhabitant of this world. I am not speaking now of his probation here for a future life, but of man subject to the laws and requirements of nature. Shall we know nothing more? Shall we fold our arms, and when sickness comes say, "It is God's will; the Bible says we shall all die, and this sickness is ordained for the accomplishment of that sin-created law of our being"? Shall we say so? Shall we say that it was never intended for

us to know how to stay the progress of disease? for the Bible says nothing about it, — gives us no directions, and that contains *all* it is God's will we should know. Shall we conclude that to seek to know more than what the Bible says on this point is "an unlawful prying into things with which we have no concern"?

It is the object of the Word of God to reveal to us great and fundamental truths; truths on which others are founded. But it is left for the satisfaction of our boundless thirst for knowledge to look into, search out, and solve the great problems shadowed forth in that high revelation.

The Bible tells us of man in general terms. Man himself is to find out, by actual experience, his physical wants, and the means with which to supply them. The Bible tells us of the earth; but to us is left the task of studying out its form, its productions, and the laws that govern it. The Bible tells us of an immense creation, of lights in the firmament of heaven, and of the stars; but centuries of ceaseless toil and close application of thought must man endure before he can begin to know the depths of its wonders. With the telescope he is to look above, and see worlds pursue their course, with an unerring precision, returning to a given point at a certain period. With the microscope he is to look at the dust beneath his feet, and the particles of spray that dance in

beauty around the fountain, and find, even in these, worlds on worlds like Alps on Alps arise.

What if you should say, "All this is wrong. The Bible contains all that God has intended we should know of man; all we should know of creation; all we should know of the boundless space above, and the living worlds beneath us; and this never-satisfied endeavor to acquire further knowledge is but an 'unlawful prying into things with which we have no concern.'"

But you would not say so. You would not so insult your own immortal mind as thus to limit its aspirations, and deny it its sustenance.

As with those matters just alluded to, so with this of spiritual existences and intercourse. The fact is given. The great general truth is stated, and we are to study out its bearings and its relations to us in this state of our being. We are told of angels ascending and descending from heaven. We are told of spirits meeting Abraham. We are told of spirits talking at the sepulchre, and time would fail me to mention all the examples set before us for our instruction. The Bible is *full* of these great truths. Of man and science allusion is merely made, without any special command for us to seek further knowledge relating to them. But in this matter of spiritual life and intercourse, we are told again and again, and in the most earnest manner, to increase in knowledge, to be

spiritually-minded, to investigate and search out. We are told to believe, and, as the result of this belief, to increase in spirituality, and intercourse with spiritual beings.

We do not receive any "new revelations;" the manifestations are only in confirmation of the most important truths of the Old and New Testament. As to the Bible's containing all that God intends we shall know, the idea is not in unison with His holy word, which employs every incentive to urge us over the limitless ocean of knowledge before us. If we are to increase in a knowledge of things which are temporal, we certainly are to progress in a knowledge of things eternal. If our bodies are to be cognizant of earthly objects, our spirits are to be cognizant of spiritual beings. If we are to learn the wants of our physical natures, though we have no command, we are to learn that of our spiritual, for we have a command.

How can you say we have "no concern" in the spiritual world, when it is to be our abode for an eternity of ages? No concern! Ask him, thy brother, just trembling over a grave, if *he* has no concern. Ask him, whose weeks of lingering disease are about closing, whose eye sees, beyond this world, mansions that crumble not, if *he* has no concern in this matter. Let his answer be yours; for his will be your situation, some time.

CONCLUDING REMARKS.

It has been my purpose to answer objections, not to give a statement of facts. I could fill a volume with an account of what has taken place under my own immediate observation; of test questions answered to my astonishment; of the correct performance of tunes by unseen hands; of the writing of names on paper, placed, with a pencil, in a closed drawer; and present copies of the most beautiful and cheering communications, of high and holy import, urging us to investigate, and promising increasing evidence of the truth of the subject. Such facts have transpired at my own residence, where every guard was placed against deception, and the subject, in its various phases, has been thoroughly tested; but similar statements have been repeatedly published. I have endeavored to meet your objections with arguments, and induce you to examine and obtain facts for yourself. Such facts will be the most satisfactory to your own mind.

What this subject requires is examination. Will you be independent enough to act for yourself, and judge from facts, not from exaggerated statements. Then I know that with you the truth will prevail. It is very easy for men to call it "a humbug," "a stupid imposture," "a delusion,"

“a fanatical fever;” but it may be difficult for them to prove it to be either. We should not be willing to take the mere “say so” on any subject, much less on one of such importance as this. The advocates of the spiritual theory of this subject are willing and anxious to support the position they have taken with proof; and it is no more than just that those who call it error should do the same in favor of their views.

Every attempt to explain the subject in any but a spiritual way has signally failed of success. At first, men denied that the manifestations were produced at all; then they attributed them to underground wires, and intricate machinery. Driven from these views, they next admitted they were produced, and that no contrivance of machinery effected them. They heard the sounds. They beheld inanimate bodies, all at once vitalized as it were, move about, untouched by human hands. They read communications inculcating truth, and bearing evidence of a high order of intelligence. What should they do? They knew not; but yet, unwilling to come to the light, and, strange as it may seem, unwilling to believe what they could not deny, they fell back into a mist of ideas which had neither reason, nor justice, nor any such thing. They said they were caused by “something,” and there they came to a full stop. But some go further and inquire, What is that “something”? and

such have found that "he who seeketh findeth, and to him that knocketh it shall be opened."

These manifestations are not confined to any particular locality, and in this fact we recognize a proof of their genuineness. No person or class of persons, no sect or party, can claim that they come exclusively to themselves. Free as the air to sustain our mortal life comes this truth, to give energy and support to our spiritual life.

Innumerable and convincing as are the proofs of the spirituality of this subject, very many professing Christians will not even look at it. How often have I heard the subject mentioned, and one, claiming fraternity with truth and humility, smile deridingly, and, with the heart, if not with words, say, "Stand off, for I am holier than thou!"

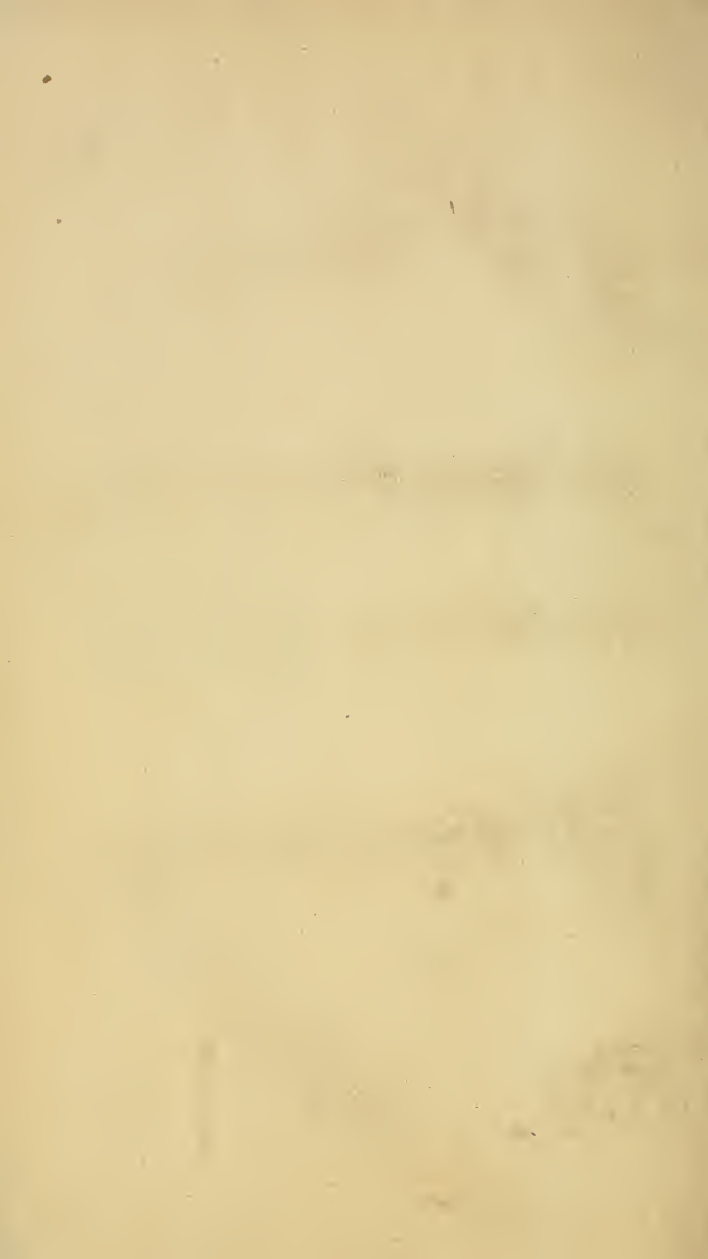
Will *you* examine? Will you, rising above the world and its grovelling desires and ends, throw aside all superstitious fear of spirits, when you are so soon to join their ranks, and become one of them?

Familiarize your mind with a subject with which your existence is so unalterably identified. Learn to live and act in view of the change which awaits you.

'T is a glorious faith which this subject opens to your mind. Adopt it. Make it your own. Death shall have no terrors; for a mightier than he has conquered death. You shall but change your

abiding-place. Like the weary traveller, you shall lie down to rise again. To rise,—not to the darkness of night,—not with the same cares upon you,—but, in the light of eternal noon, beside the refreshing waters of the river of life, you will continue your journey, and walk on, unwearied, for eternal ages, through scenes of bliss and joys which are immortal.

You will but leave one state for another; and joyous will be the moment when the guardian spirits now hovering about you shall strike anew their golden harps, and lead you on till faith becomes fruition, hope realization, and you become a full participator in those eternal realities which, by these glorious manifestations, through the goodness of God, they are now endeavoring to impress upon your mind!



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